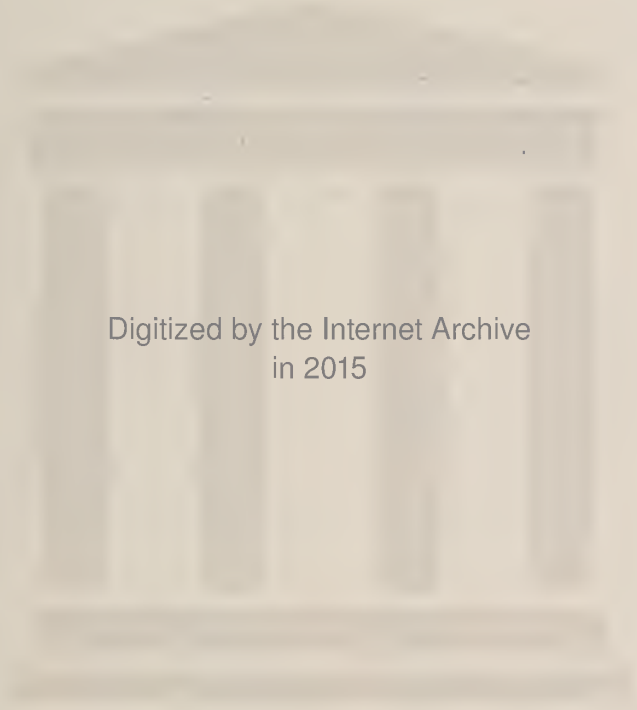
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THE

ANNUAL REPORT

OF THE

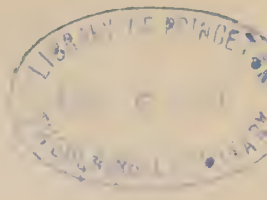
A.B.C.F.M.

AMERICAN MADURA MISSION.

1879.

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Madura:
PRINTED AT THE LENOX PRESS, PASUMALAI.
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Report

OF THE

AMERICAN MADURA MISSION,

1879.

THE progress of missions in general, or the progress of missionary labor in any particular field, may be likened to the gradual in-coming of an ocean tide. Years of labor follow one another like the waves which break upon the sandy beach. Each reaches in its turn some higher point upon the shore, yet none conforms to any uniform law of progress, and none consents to be measured by its predecessor. To him who watches the record of the waves, as they break in slow and stately rhythm upon the shining sand, the progress of the rising tide may seem but slow; the very uniformity of the waves prevents their making any deep impression upon him. Now and then, however, some exceptional wave, outruns its predecessors, and leaving its mark high up on the shore, falls back in splendor of silver spray. The tide does not rise at once to the limit reached by its highest wave; reaction ensues, and though the tide is still a rising one, yet the smaller waves which follow seem, for a time, quite insignificant. The suddenness and greatness of the exceptional wave are apt to blind the observer to the fact, that, after all, it is the little waves which mark more truly than the great ones, the actual progress of the rising tide.

Somewhat so it has been in the recent history of India missions. Years of labor, like the waves of the tide, had been following one another in patient succession, recording, each in its several way, the substantial progress which was being made. The work of missions was seen to be progressive, steady gains, though small, inspired to hopeful and vigorous labor.

Then suddenly, like a tidal wave, comes a year of exceptional enlargement: unseen forces which had been at work over a considerable period of time, suddenly reveal their working, and in our own, and neighboring missions, the record of a single year shows large accessions. Another year follows,—a year of substantial and hopeful progress, yet not of such outward and visible enlargement as the last,—and when we come to review it we are in danger of measuring its growth by that of the preceding. The law of progress in our work is to be found not in the record of exceptional years but in that of average ones. As we look over the work of the present year let us not measure it by the record of the past, but by such internal marks of progress as we may find within itself. God works in diverse ways, and knows no such impatience as we often feel. If we may find Him working among us,—that shall be the sure mark to us of substantial progress. As we look into the record we *do* find abundant proof of God's presence and blessing. Though the outward extension of our work has been less than in the previous year, yet we have on the whole, made advance. The apprehension which some felt lest a large portion of the new adherents received in 1878 should prove to be unstable, has been shown to have been unfounded. Of those who joined the congregations in 1878 relatively very few have proved unfaithful. Besides this, there are other indications of God's blessing, which are even more to be rejoiced in. The churches have been enlarged in membership; and the congregations and churches have both grown in a spirit of benevolence, and in knowledge of the life-giving word of God.

More information in regard to Christianity has been disseminated among the heathen than ever before, and everywhere the willingness to hear and know has been on the increase. The school work conducted by the mission has been of very unusual promise.

In every department of our work there has been encouraging progress. The one great need, re-iterated in each report, and felt in every station, is the presence of the Holy Spirit. The stolid indifference which has so long been the chief obstacle to progress is slowly yielding to His influence; it remains for us to seek it in larger measure, and to seek it, persistently and humbly, till in the fulness of His own time, He open the windows of heaven and pour us out such a blessing as there shall not be room to receive.

In March, we were permitted to welcome Mr. and Mrs. Gutterson to our circle.

During the present year we have also rejoiced in the reoccupation by a resident missionary, of the Manamadura Station left vacant in the year 1876 by the death of Mr. Capron. Mr. Jones entered upon his work there during the latter part of September. He reports himself as having been occupied chiefly in the work of reorganization; and as finding much to encourage him. He adds: "The chief difficulty of this work lies, as it seems to me, in the supreme indifference of the people to religious things. They do not seem to feel any definite religious wants. The first and great part of a missionary's work is the creation of these wants in the minds and hearts of the heathen around,—to make them realize that salvation means something, and that to be saved requires an effort and a sacrifice. To a people whose religion is custom, and upon whom that custom rests as a mighty incubus, this first step of missionary effort is the great one."

There have been three children born into our mission circle during the past year.

There have been two deaths: that of Miss Henrietta Susan Chandler, January 26th, and that of Mrs. William Tracy, April 17th.

With reference to the sad event thus recorded no more judicious words could be selected than those adopted by the Committee of the mission appointed to prepare a memorial minute for entry in the Mission Records. The report says of Miss Chandler. "She was with a single exception the youngest of us all, and died within a little more than two years after commencing her missionary work. Young in years, of an amiable disposition, a well cultivated mind, and sincere piety, and having obtained a

good practical knowledge of the Tamil language she gave unusual reason to anticipate for her a long and useful life. But 'the Lord seeth not as man seeth' and has been pleased to disappoint our hopes by removing her from our circle and from her chosen work. The reason for this is one of the things we cannot fully understand in the present life. We know, however, that 'He doeth all things well.' The same report continues. 'Mrs. E. F. Tracy, widow of our late esteemed associate Dr. William Tracy, died April 17th, after several months of great weakness, during which she was called at times to endure severe suffering. She was the oldest of our number, having entered upon the 69th year of her age, and completed the forty-second year of her missionary life. She came to her 'grave in a full age, like as a shock of corn in his season.' We doubt not she was counted worthy to receive from our Divine Master, the commendation, 'well done, good and faithful servant,' and that death has been to her unspeakable gain. We shall remember her as a kind sympathising sister and mother, and as a faithful laborer, and we desire to record our gratitude to our Heavenly Father for enabling her to serve Him as a missionary for so many years and with so much usefulness."

Many of the members of the mission attended the Bangalore Conference, and were much aided and encouraged in their own work, by what they saw and heard. Faith in the spread of Christianity and the ultimate establishment of Christ's kingdom in India, was strengthened by the sight of so large a body of workers, while widely varying views and experiences as presented by members of different missions could hardly fail to have a broadening influence.

Congregations.

The work of the year in this department has tended not so much toward bringing larger numbers into the congregations as toward making sure of what we have, by organization, and by efforts to bring them, through systematic instruction, to a knowledge of the truth as it is in Jesus.

The subject of systematic benevolence has also been steadily kept before the village Christians. Various methods of giving are practiced. The following, condensed from Mr. Noyes' report, may be mentioned as the most common.

1. Sunday Collections. The contribution box is passed around in the congregation every Sabbath morning just before the sermon. This method is regarded with great favor by the people, being considered a part of the religious service. The people very generally contribute in this way, few letting the opportunity pass without giving something, though it may be very little.

2. Kaliams, i. e., small earthen vessels with an aperture in the top into which money once put cannot be taken out without breaking the pot. These are supplied periodically to every person who will receive one. After having been kept a while, they are brought to the church on a fixed day, and there being broken, one by one, the contents are announced to the congregation. The amount found in each is usually very small, but in the aggregate they produce a considerable sum.

3. Tithes of grain. Only a few are able to contribute in this way, most of the people being too poor to possess lands in their own name.

4. Handfuls of grain. These the wife or mother takes from the daily family allowance, and on the Sabbath brings to the church what she has collected during the preceding week. In the village churches it is not uncommon to see heaps of grain of different kinds, in front of the pulpit. This form of giving is practised also in the Boarding Schools, the boys or girls giving a certain portion of the rice or other grain which is provided for their meals.

5. Thank offerings, for special blessings, or vows made in view of special blessings desired. Under this head may be classed the baptismal gifts which are not infrequent among the Christians of some stations.

Some of the people have made considerable progress in Bible study. Mr. Noyes mentions a number of cases of peculiar zeal in this direction,—one, that of "a widow woman who being unable to read, had committed to memory, besides the Catechism the

Ten Commandments and the Apostles Creed, the first seventeen Psalms, eighty verses in the one hundred and nineteenth Psalm, the fourteenth chapter of St. John's gospel, the eleventh chapter of Hebrews, and the accounts of thirty-three Miracles."

The usual plan of teaching the people is to require those who are placed in charge of congregations to give regular instruction to those under their care, their faithfulness being tested from time to time by occasional examination of the members of the congregation either by the missionary or by a native pastor.

Mr. Howland writes:—"No congregation formed in 1878 has gone back to heathenism, and not more than sixteen persons in all our congregations have gone back."

Cases of persecution are only occasional. Mr. Howland mentions one case in which "a new congregation, while worshiping under a tree,—there being no prayer house,—was disturbed and the service broken up by some heathen." He adds. "The case was reported to the village officials and the police. The offenders were severely reprimanded and fined. Now the leader in the disturbance is asking to be received as a Christian. In another village the Christians have been sorely oppressed by their heathen landlord and in spite of a court decision in their favor, are likely to have their crops forcibly taken from the fields again this year."

One case of self-denial for conscience sake is mentioned: "It is that of a young man who is a communicant. His brother who keeps a bazaar ordered the younger brother to attend it on the Sabbath, or to go without his food on that day. He prefers to go hungry and for more than six months has remained firm, spending most of the Sabbath in the prayer house and going without his food, except, as occasionally, some one has given him a little."

In several stations new congregations are mentioned as having been gathered in parts of the field previously less occupied.

Mr. J. E. Chandler writes:—"No whole congregations have gone back to their former beliefs and practices, but a somewhat large number who have failed to obtain the pecuniary aid they sought when joining us, have slid away. Some of the chief men among them make no scruple of saying that they joined us in

order to obtain help in their pecuniary trouble, and not having received what they sought, they prefer to remain as they were before. A leading man in one village took away with him fifty of the congregation and threatens persecution if they join us again. The utter indifference to *spiritual* blessings which we meet in these ignorant people is very disheartening. The recent famine, and the continual oppression of the higher castes seems to have turned the attention of the poorer classes very generally from spiritual things to temporal support. We have lost this year one hundred and forty-nine who were counted last year, but gains made during the present year cover this loss, and more, so that we have a net gain of over sixty.

Mr. J. E. Chandler speaking of persecution says:—"One case deserves notice. The head man of a large village, annoyed that an influential catechist had exposed some of the tricks and extortions practised upon the poor Christians, brought a criminal charge against him. The man probably had no expectation of proving the charge, but he could take the catechist away from his work, keep him moving about from place to place according to the convenience of the native magistrate, make him pay batta and traveling expenses for his witnesses, and by a series of delays actually inflict a serious punishment upon a man whom the magistrate pronounced innocent. The malice of the head man seems to have been gratified, but the English magistrate on learning some of the facts took such measures as have prevented the man from repeating any of his extortions."

Mr. Washburn mentions the fact that a few persons who joined the congregation in 1878 had gone back, but, he adds, "I do not think we have lost all hold of them." Of the church at Pasumalai, he says: "The church is growing under the pastorship of Mr. Barnes. Ten were newly admitted to the communion in the course of the year, four of whom were from the heathen and Romanists. One of these, who is an intelligent man, after many months reading the Bible, at length gave up every thing, came away from the place in which he was, and professed himself a Protestant. I can say without hesitation that the people generally have been increasing in knowledge of the Bible. The

method here is to teach the narrative parts of the Scripture directly from the Bible, making it the first business of the catechist."

Mr. Herrick says:—"No congregation has relapsed. A comparison of statistics, however, shows that though a small congregation has been received the number of adherents now reported is a little less than the number reported last year. This is accounted for, in part, by the omission from the lists, of the names of some who went away 'to outlive the famine,' and were counted last year in hopes of their speedy return.

"About the usual progress, I think, has been made in knowledge, while in two or three places a marked improvement has been apparent. A few people in one of the suburbs of Mallankinaru who have recently embraced Christianity regularly attend an evening meeting in the house of one of their number, to receive instruction from the pastor or catechist. In one of the older congregations, ten or twelve young men are attending an evening school taught by the catechist and are making good progress in learning.

"One new congregation has been formed in a part of the district where not much work has heretofore been done. The members manifest a willingness to contribute toward the support of a catechist."

Mr. Noyes speaks of those who were received during 1878 as follows:—"We have not cared to retain the names of any who take no interest in attending our meetings and learning Christian truth. There were some such who were quite willing to have their names on our books, and to be called Christians, who would give nothing for the support of the gospel, and who in other respects did not give evidence of being heartily with us. For a time 'they run well,' but gradually sank back into indifference. Some have severed their connection with us because they could not stem the tide of opposition which set in against them from their heathen relatives. One whole congregation which came from the palla caste, went back to heathenism, driven by persecution. Two persons, only, have been willing to suffer the loss of all things for Christ's sake. These two are treated by their relatives as outcasts, but continue nobly firm. Another new congregation of forty-one members has been persecuted also, but they have resisted

the attempts of headmen and others to induce them, by promises and threats, to rub ashes. The large majority of the new comers who have remained with us have shown a commendable degree of earnestness as learners, and many have made worthy attainments in Christian knowledge and living. Fourteen of them have made a public profession of their faith in Christ, and have been received to the fellowship of His church."

From the Madura Station Mr. Rendall reports:—"During the year 1879 there has been an increase of nineteen in the congregations. This increase, even though so small, is encouraging, since quite a number, in the course of the year, have left for other parts, and a few have relapsed to heathenism. The attendance at Sabbath services has increased, and there has been marked advance in the study of the Scriptures, and in the study of our catechism. During the year there has been advance in all departments, in benevolence as well as in other respects, and there has been no retrograde movement in any part of the field. God's Spirit has been at work upon the hearts of the people; we all feel thankful for what has been done, and greatly encouraged in the hope of still more enlargement during the year 1880."

Mr. J. S. Chandler writes:—"None of the congregations have gone back to their former beliefs and practises; but quite a number of families who connected themselves with the Christians, and whose motives were apparently good have backslidden, so that our loss this year in nominal Christians amounts to one hundred and two persons, old and young. Of these, three men and two women were communicants.

"But every one of our churches has received additions by profession, and the five have together received thirty, occasioning us no loss but a gain of fifteen in the church-membership. Of the thirty thus received twenty-three were furnished by the accessions of 1878.

"The new members of our congregations have been stimulated to a greater desire for a religious life—have advanced in keeping the Sabbath, in singing Christians songs, in attendance at religious meetings, in making known the truth to others, in praying with and for others, in encouraging one another and in searching the Scriptures.

"In one village an old widow woman has come to live in the midst of heathen relatives with her two sons and their families. Work is scarce, they are very poor and their neighbors dislike to have them worshiping Christ in their midst. Being of good caste they dislike above all to have these Christians attending worship in a little prayer house two miles away when the catechist and people are all from a despised caste. They therefore refuse them admittance to their houses and instead of giving them food, as before, pour broth into their hands and let them drink like beggars. One day the watchman of wood on a hill, near by, falsely charged them with stealing the wood, and, before the village authorities, beat one of the sons and abused his wife. He bore it meekly, and the next day, when on his way to a market, was overtaken by this watchman, who, overcome by his meekness, had repented of his own injustice and sought him for the sake of asking forgiveness.

"A man in another village had joined the church, but his wife was indifferent. Her father came to take her away in order that his family might have no connection with Christians, and for this purpose convened the chief men of the caste as arbitrators. They called upon the man to abjure Christianity and return to the religion of his ancestors. He refused to do that, whatever the consequences might be. They therefore decided that he had forfeited his wife, because her father had given her to him when he was a heathen, on the supposition that he would remain so: and that he must give her up to her father. Some one suggested that the woman's opinion be asked, and she was called. She declared her wish to remain with her husband as a Christian, and the council could say nothing against it. The husband was so pleased he made her take off the cloth she had brought from her father's house, and wash herself, and then gave her a new cloth, sending back the old one to the father, with the declaration that he and his wife had nothing more to do with heathenism. The attempt to disgrace her by separating her from her husband has made her firm in Christian conduct. All this persecution has driven back three families, but the others have been brought by it on to firmer ground.

"Our congregations have been growing in knowledge of the Bible. My general plan is to have all the helpers preach from the same text, or upon the same subject, every Sabbath morning, and teach the same Bible lesson in the afternoon. These are known before hand, of course, and at the monthly meeting each man brings the analysis of one of the sermons he has preached during the month, for criticism. Besides this effort to have them carefully teach the people selected topics, they are encouraged to use their own judgment in teaching those portions of the Bible peculiarly adapted to the circumstances of their people.

"Two new congregations have been formed in regions previously unoccupied. A Christian constable was stationed within our limits and reported that near by were a few who had formerly been connected with Christians of the Dindigul Station. From this beginning a small number have joined together to be taught Christianity. The other is the result of the labor of the helpers of this station through their own Home Missionary Society. It is called the 'Battalagundu Station Evangelical Society' and employs an evangelist to work in the unoccupied portions of the station."

Buildings.

In Periakulam Station three new church buildings, commenced in 1878, have been completed and dedicated.

Mention should also be made of "the large church at Sevalpatti in the Mandapasalai Station which was dedicated in August. It is not quite finished, but the congregation was too large for the old prayer house, and the new building was dedicated so that it could be used. A new substantial church building is being put up in Arupukottai. The congregation now gathered is much too large for its present house and we hope to finish the new church early in the year."

Singing.

In 1877 the C. V. E. Society published a nicely versified translation of the tract "The True Incarnation." Desiring to do some

thing to promote native Christian singing, Mr. J. S. Chandler set his helpers and school children to work, learning the tunes adapted to the various metres of the tract, and then had them sing them all through in one evening. Every one was pleased with the attempt, and in July of the following year it was sung through at the semi-annual meeting of the North Local Church Union. By request of the pastors present, it was repeated at the larger annual meeting in Madura, in the following September, and was again successful.

It was evident by that time that a new interest had been aroused in singing, and proposals were made to the C. V. E. S. for the publication of another lyrical tract to be furnished in manuscript. Although they did not accede, the Madras Tract Society agreed to publish it. So a compilation was made, entitled "The Everlasting Way," and was published early in 1879.

This was taken up and sung through in March, at the meeting of the North Local Committee, and again at the meeting of all the mission helpers in September.

Now, we may regard the Sacred Concert established, as one of the meetings at the annual September gathering.

A compilation of songs for children entitled, "The Children's Gracious Lord," has been prepared for 1880, and it is proposed to have it sung by the children of our schools.

Since the commencement of these efforts, there has been a marked improvement in the singing of many congregations, and especially in the singing of our helpers in their large meetings. At the annual meeting, it was remarked by some of the older members of the mission, that we had never had such fine singing in our mission meetings before. Our helpers have gladly seconded all efforts in this line, and have cheerfully lent us their influence, their voices, and their musical and poetical talents.

Helpers.

The force consists of pastors, catechists, Bible women, teachers, and readers. Of the catechists, probably about a half are well educated men. It is essential to their success, that they should be intellectually growing men. To aid them in this direction, various means are employed. As far as may be, they are put in the way

of obtaining suitable reading matter. Many are subscribers not only to the paper published semi-monthly at Pasumalai, but also to the Nagercoil and Tinnevelly publications, and a few subscribe even to the higher priced Tamil publications from Madras. Those who have enjoyed an English education, are often loaned American religious papers, and regard the use of them as a peculiar privilege. The meetings held every month by each missionary, for conference with his force of helpers, are usually devoted in part at least to this purpose. The lessons assigned by the mission for the semi-annual examinations, are usually studied or reviewed at these times. Aside from this, devotional services are customary, and in some stations lyrics are analysed and sermons or essays presented and there subjected to criticism. In one or two stations besides the study of the lessons appointed for the September or March meetings, independent lines of Bible study are followed from month to month, and examinations held in the same.

Teachers, in villages where there are no catechists, are expected to conduct services on the Sabbath and to give instruction to the members of the congregation.

Catechists, "stationed in villages where there is no school," are expected with the aid of their wives to spend some time instructing the children of the congregation. In some places, both the catechist and his wife are expected to give their time to work, and some compensation is allowed as an offset to the extra expense incurred by the family.

The catechists' wives are usually women of enough education and intelligence to be of considerable aid to their husbands in their work. "It cannot be expected that the wives of helpers will teach regularly without pay. It should be expected that all qualified to teach will give some assistance to their husbands without pay, especially in teaching Scripture lessons to women and children." Mrs. J. E. Chandler mentions an illustration worth noting: "The school in Kaliampatur is taught by the catechist's wife, Ruth,—and is the best Christian school in the villages of this station. She also teaches the women of the congregation, and goes among the women of the neighboring villages to read to them the Word of life. She is the only catechist's wife who gives herself thoroughly to the work, and yet her home cares are not

less than those of many others. Her home is a pattern of neatness."

Mr. Rendall speaks of his catechists as "improving in their studies, in orderly methods of work, and in ability to preach the gospel. These three points have been the ones taken up for consideration at our monthly meetings, and the attention devoted to them has resulted in good."

Pastors.

Of the pastors who are engaged in pastoral work, nearly all, who have sent in reports, speak hopefully of the indications of progress which they have noticed during the year past, and of the increased desire for instruction both temporal and spiritual. Some have been in somewhat straitened circumstances, owing to the poverty of those for whom they labor, but even these speak thankfully of the kindly spirit shown toward them by all, and of the willingness on the part of all to give according to their ability. Several pastors have during the past year ceased to receive aid from the Native Evangelical Society, their churches assuming their entire support.

Of those not directly engaged in pastoral work, Mr. Mathuranayagam has been rendering valuable service in the dispensary at Pasumalai; Mr. Buckingham assisting in evangelical work in the same station; and Mr. Belaventhiram has returned to Battalagundu and gives assistance in the administration of the ordinances to those churches which are without pastors.

Bible Women.

Of the work done by Bible women in Madura City, under the superintendence of Mrs. Capron, the following is the report:—

"The number of Bible women employed during the year has been six. Four are widows.

"The number of women under instruction in January, 1879, was 139. The number during the year has been 290. Of these 28 have moved away from the city, three have been dismissed, three

have died, and forty-seven have given up study for various reasons. The number at present is 209. Of these eighty-seven are reading the Bible intelligently. All our readers pass into the gospels from the first book. The number of pupils has increased so rapidly that one very interesting part of our work, that of reading the Bible to audiences gathered in houses where are no pupils, has been much hindered. It is estimated that the number of listeners during the year to the Bible-readings of the six Bible women has been 14,116. There is now no limit to our opportunities of reaching human souls with the news of the great salvation, but the lack of those who have the heart to tell! The power of the Bible itself is so evident to one who goes in and out of these homes that we press on to teach the women to read, believing that God will do great things by His word. Our need of earnest, warm-hearted native Christian women, to convey instruction such as ought to be given to these beginners, is imperative.

"I will mention but one incident in connection with this work. A wife and mother who had read the gospels of Luke and Matthew came, at length, to the hour of death. The Bible woman had said to her that now she must give up all thoughts about home, husband, and children, and give herself to thoughts of the great change. She replied,—'I am doing this.' The Bible woman then said—'Can you trust the Lord Jesus wholly?' To this she said,—'By the blood of the Lord Jesus Christ my sins are all forgiven; I shall go to Him.' These were her last words. The Bible woman told me that 'it was not these last words, but the eagerness with which she always sat down to read with me, and her quick perceptions of truth that so lead me to believe she is saved.' I also well remember my last visit in September when she listened to my message while explaining the parable of the Ten Virgins. A woman who lived near her, and who had learned to read, went to the husband and begged the two little copies of the gospels that his wife had owned that she might have them to keep. The husband replied that he could not grant her request, for his wife had charged him to send them to her brother's wife. The little gospels were treasures to be willed away!"

Mrs. Capron adds, in conclusion:—"The scenes and visits, and proofs of what may be done have sent me home, evening after evening, with an exhilaration that makes work a joyful service. He who works in us and by us will gather up all and guard all until He brings us into the grand and glorious revelation of 'riches in glory.'"

Sunday Schools.

Sunday schools are in operation at all the stations. The methods adopted are substantially those employed in America; the lessons generally used, those of the International Series. In the village congregations Sunday school work resolves itself usually into the simplest kind of Bible instruction,—often there being but one class and one teacher.

Statistics will be found in the Appendix.

Mr. Washburn says:—"The Sunday school in this station, so far as teaching the Bible is concerned, is a useful supplement to the weekday school, affording the pupils an additional lesson in the Scripture, and to those who are not connected with the schools one Scripture lesson a week, given amid favorable accompaniments and surroundings. It is an auxiliary of our Christian schools; but I regard it also as an indispensable instrumentality of religious instruction quite as necessary as preaching, eminently fitted to meet the wants of the young, and necessary to keep alive and growing, the knowledge of the elder members of the congregation. The miscellaneous short exercises usually accompanying the Bible teaching are fitted to make the teaching more fruitful. I should not think of asking whether the Sunday school is popular any more than I should whether preaching or the public school is popular. I should place preaching and the teaching of the Bible on the same level and consider both equally necessary to Christian life and growth."

Mr. J. S. Chandler writes:—"I have one Sabbath school among Hindus, and that a very flourishing one. It is held in our school house in Battalagundu and the nucleus of it is the two day schools, one for heathen boys, the other for heathen and Moham-

medan girls. Many other children and a number of men and women are attracted by the little portable melodian, which I use when present, also by the singing and some are attracted by the stories from the Bible and tracts given out at the close. Thus we have from fifty to ninety present, and the children delight to recite their verses from the cards and tell the stories taught."

Mr. Rendall says:—"The Sunday schools have been of especial advantage in promoting the study of the Scriptures. The number of scholars gathered in them has been increasing, and soon there will be a school in every congregation."

Pasumalai Seminary.

Eighty pupils have been connected with the seminary since it was resuscitated in 1875. Of these nineteen joined the school this year and fourteen left it. During the year there have been sixty-two different students in the school, with an average attendance through the year of fifty-two, all of whom with a bare exception have been boarders. The sending out of the sixth class of seven members, the first that entered the school four and a half years ago, has been one very interesting event of our school year. With the exception of two—one of whom was dismissed in September to join the Dindigul Medical School, and the other to take up catechist work—the members of the class left the institution after appearing for the University Matriculation Examination last December.

The studies pursued in the school are those prescribed for entrance to the University with the addition of daily lessons in Scripture, and lessons in the method of teaching and conducting schools. It is perhaps a question worth considering whether elementary instruction in the evidences of Christianity and in some system of moral science might not profitably be added, especially as many of the young men close their school life with the above course of studies. As an exception, this last upper class has attended four days each week for the last fifteen months the lecture on theology given to the catechist class.

The steady work, order, and quiet of the year have not been

broken by any death, breach of rules, or exceptional occurrence. The school however, has not escaped the usual amount of sickness, and the epidemic of ulcers which has followed the famine, as fever followed it last year. There are a few fast growing boys of weak constitution, who, I fear, will be obliged to leave the school from want of strength to bear the strain of daily steady work and, confinement.

The fees obtained for the year amount to Rs. 720 against Rs. 610 for last year. The seminary is a boarding school. The students are drawn from every taluq and zemindary of the district. The education of the students, at a distance from their homes, necessarily enhances the expenses of their education to them and to the mission. In our last report, we pointed out the need of scholarships for deserving boys from the district, who are unable to meet their school expenses and fees. We are glad to say that Rs. 1,000 has been contributed, chiefly by friends in America, as the beginning of a scholarship fund, and has been placed on interest for the above object. We have also received promise of Rs. 300, the interest of which will provide for the fees of one student in the school. From the experience of the last five years, we think that at least 12 such scholarship funds are needed with the present size of the school. We hope in the coming year, friends will aid the enterprise begun, either by founding or contributing to permanent scholarships or by gifts of annual scholarships of Rs. 15. This school is one of the chief higher grade Christian schools in the district. As such the importance of maintaining it is manifest.

The Theological Class.—The theological class consists of ten catechists, the same as those studying last year. Two left near the beginning of the year to fill vacancies open for them. The remainder of the class are expected to complete the prescribed course of studies and leave in March next. Their studies have been a continuation of those of last year and have included the following subjects:—Harmony of the Gospels, Acts, and the Epistle to the Romans, Introduction to the Old Testament Books and selections of difficult or important portions in it, Paley's Evidences of Christianity, Systematic Theology, Church History, Sermonizing, Methods of Bible Teaching, Arithmetic and English.

The School for Women.—The catechists' wives are divided into two classes and give a part of five days a week to school studies. They have nearly all made commendable efforts, and have been rewarded with fair progress. The subjects in which they are instructed are principally of a practical kind—such as are likely to fit them better for their position among the women of the village congregations. A part of them have reviewed their former boarding school studies, and have been further taught in arithmetic, the Scriptures and Bible teaching, and have had practice in teaching in the infant school, while two or three, brought up either as heathen or Romanists have received more elementary instruction.

Boarding Schools.

Miss Rendall writes thus in regard to the Madura Girls Boarding School. "The number of pupils has averaged fifty. They have evinced great interest in their studies, and the examinations have shown progress. This is partly owing to the weekly written examinations on Saturdays for the classes. Twenty-six girls have passed in the various standards, with results better than ever before. Seven pupils were presented from the teachers class for the third grade school-mistresses certificate. This class has had practical work in teaching in the day school near by, with very good results. Five of the pupils of the school have united with the Church during the year."

Of the Mandapasalai Girls Boarding School, Miss Taylor reports that "there have been thirty-five girls in the school during the past year. At the government examination in June fifteen girls were presented. The girls have formed themselves into an association for benevolent purposes and contribute their mite to the general fund for support of the pastors."

The Station Boarding Schools have been continued with encouraging results during the past year.

Of the two schools in Battalagundu Mr. J. S. Chandler writes as follows:—"The standard of our schools has been raised and their condition improved. In the boys school only teachers who have

passed the fourth grade examination have been employed; the standard of admission has been raised to meet the increased requirements of the government examinations; the higher standard of admission to the seminary at Pasumalai has also had a reflex influence in securing more thorough study on the part of the higher classes.

"In the girls school an experienced teacher, Pitchamuthu, has been in charge; and one of the teachers employed has passed the third grade examination for school mistresses. Teacher Pitchamuthu deserves credit for having fitted himself for the fourth grade examination while teaching, and for having persevered through two failures until he succeeded in passing.

"In the examination by the government inspector the boys satisfactorily answered eighty-three per cent of all questions asked, and the girls ninety per cent.

"The moral and spiritual tone of the schools has been unusually good. This is largely due among the boys to the excellent spirit of the monitor, whose history is worthy of more extended notice. Masillamani was a heathen in Mysore and as such at the age of fifteen went to Ceylon. There he was converted and married a Christian girl. But she died, and he collecting fifty rupees, the amount of his savings, came over to the continent seeking a chance of education. Friends sent him here and he deposited the money with me and went to work by himself to learn enough to get into my lowest class. This he did by the time my next class was admitted. Since then he has dropped English as too difficult, and passed the second and third standard examinations appointed by government.

"The boys have manifested a spirit of benevolence by saving a portion out of their daily allowance of rice, in order to have something to give, and also by their willingness to work to earn charity money.

"All the scholars have been stimulated to study the Bible more faithfully by monthly written examinations and by the formation of the Boarding School Bible Union. This union was effected by the agreement of the missionaries managing Boarding Schools to have taught in all such schools the three years course of Scripture lessons previously printed by the mission, and to present

their scholars for examination in March of each year. Mr. Jones kindly agreed to prepare the questions and to act as examiner for 1880, and prizes are to be given to those who show the best knowledge of the assigned subjects."

Dr. Chester says:—"Since last June a Boarding School for girls has been in operation with fifteen scholars. They are girls from the village congregations. They are not only taught to read write and cipher, but also needle work and spinning. They are regularly taught the Bible, and once each week the Dindigul native pastor instructs them for an hour."

Mrs. J. E. Chandler says:—"Our Station Boarding School for girls numbers forty-five pupils. We received a large class of orphan girls to its privileges at the beginning of the year. In all respects these girls, though heathen two years ago, have been an ornament to the school. In 1877 we presented ten girls for examination under the 'Results System.' In 1878, seventeen were presented and *all* passed successfully. In 1879 we have forty to present. The Bible takes the first hour daily in all our schools, and a very great interest is manifested in its study. The Lord has helped us spiritually, and for this we praise his name. We have had tokens of the presence of His spirit for weeks past, and some have passed from death unto life, and are showing by their altered dispositions that they are serving a new Master."

Hindu Girls Schools.

The school of this kind in Dindigul has been established for several years and is held in the building, erected expressly for the purpose, at the upper entrance to the Brahmin street. It is superintended daily by Mrs. Chester and has three teachers, and a woman to help gather the girls. The average daily attendance is seventy. Of these, twelve are from Christian families, two from Roman Catholic families, twenty are Brahmin girls and thirty-six are Sudras. Twenty girls have passed in the first and second standards in the examination recently held. Besides the lessons required for this examination, the girls learn with pleasure Bible

stories and sacred songs. Mrs. Chester not only examines the lessons, but gives the girls needle work of which they are very fond. On Sundays Mrs. Chester shows them pictures representing scenes from the Bible, telling them the story, and dismissing the school after prayer.

Another Hindu Girls School has been opened "in the South-Eastern part of Dindigul town, and has an attendance of thirty Hindu girls. The village is intensely heathen, but this school is a foot-hold in the place and has caused the people to be friendly."

Of the Pulney Hindu Girls School Mrs. Chandler says:—"This school has been continued during the year but has suffered much from a change in teachers. There have been eighty-two different names on the register, but the average of attendance has not been over twenty. The festivals and weekly visits to the temple on the Rock, the new moon and full moon festivals are all enemies to the children of Hindus in this place. But we hope to improve the school and make it so attractive that, in spite of all obstacles, the girls will be drawn into it."

Mrs. Capron's report of the Madura Hindu Girls Schools is as follows:—"The number of schools in the city of this class is four. A new school known as the North School was opened in January. Nearly the whole expense of this school has been met by the generous contribution of Mrs. H. I. Stokes, who has also gratified the girls by a visit to the school.

There are three masters and five mistresses employed. The number of pupils at the beginning of the year was 123. The whole number during the year has been 279. The new year opens with 176 on the lists.

In allusion to the fact that many of the girls leave the schools after passing the first or second standard, Mrs. Capron says:—"It is disappointing to have our girls leave us at so early an age, but the evident improvement while they are with us repays all effort. They are too young to be put in charge of Bible women, already overburdened with work, especially as many of them read well. It is becoming a matter of concern to know what to do for this class, that they may not forget what they have already learned. We have obtained one hundred and twenty-four subscriptions to the Mission School Magazine from our school girls and

women, and any interest in reading at home, will open the way for some plan of self-improvement.

"It requires watchfulness to keep the preparation for results grants examination subordinate to the religious teaching and influence for which these schools are designed. It is believed that the past year has been fruitful in developing all the better feelings of the young girls committed to us, and in helping them on to thoughtful and earnest lives. It is pleasant to see even simple beginnings. Groups of girls gather at twilight in the court yard of some one of the number, and go through exercises in drill and singing with an enthusiasm that carries an argument in behalf of the school, to all lookers on.

"One of the masters, one day, entering the school-room found the eight or ten girls already assembled, all kneeling, and one of them was praying. They are registered as Hindu girls, and yet the leader modestly said,—'we thought we should like to thank Jesus and ask him to help us, all by ourselves.' Another teacher remarks that gentleness in behaviour and the habit of private prayer have been brought to his notice during the year.

"One of the pupils who has been out of school some time, proposed to me to teach such women to read as could come to her, as she herself is not allowed to go out. I provided her a register and allowed her to make the attempt. She has thirteen women who come to her, and the experiment has proved, thus far, very successful. She sent for a Catechism, the other day, that she might have that also in her school. Having been trained in a school-room she has confidence in her ability to conduct herself as a teacher. One hardly knows which to admire most, the eagerness of the mother with two or three children who is the learner, or the young girl, the self-possessed teacher."

Village Schools.

Mr. Burnell reports that the school work in general is in much better condition than in the previous year: the number of pupils is larger, and the teachers are doing more effective service. A permanent school-house with two rooms, and tiled roof, has been

built near the town. On the 17th of November the station day-school for boys was opened in one room, the school building previously used being unsuitable.

Mr. Noyes speaks of some day-schools holding also a night session for the benefit of boys and men who are obliged to work through the day. Of the village schools generally he adds,—"Though they have recovered somewhat from the depletion occasioned by the famine and other causes, yet they are by no means what I wish to have them. Thirteen have received 'grants-in-aid,' and all are fast coming forward. The chief ground of encouragement the past year is the increase in the proportion of Christian pupils."

Mr. J. S. Chandler says:—"Village schools have been kept up with difficulty on account of the poverty of the people and their distress resulting from the famine. One new one has been opened in the town of Battalagundu and some promising boys are studying in it.

"Christian schools are not wanted unless the Christianity is hid under a bushel. In one village a Christian from a good caste had no sooner opened a little school than the high caste heathen secured a slightly educated Hindu of low caste that he might open a heathen school and keep out the Christian school.

"In Silkuvarpatti the rival school to ours is taught by a lad who was for several years a most prominent scholar in our boarding school, but who, having nearly finished his studies there, was misled by a young man and ran away."

Mr. Howland says:—"Our village schools have suffered more this year than ever before. At the close of the year a little improvement can be seen."

Orphanages.

Though these do not form part of the recognized mission work, yet they seem to be, at least temporarily, quite necessary appendages of that work, and worthy of most kindly consideration because of the good which grows from them.

Mrs. J. E. Chandler says of the Palani orphanage:—"The new

building being completed, the orphanage is now divided, and the girls and boys have each their own home and play ground. These children have been a delightful care and I have often thanked the Lord for giving them into my hands. Their number has averaged eighty though we have had more than twice that number during the year, and from the beginning over five hundred have been under our care. During the past year sixteen of these have died. Several of them were old enough to know the truth and their faith in Christ was very touching. One little boy who knew he was near death called his teacher and asked him to hear him repeat his lesson for the Sunday school. He had learned it while lying in feebleness upon the verandah listening to the teacher repeat it over and over to the little ones. He was very fond of Bible stories and hymns, and passed away with the word of life upon his lips. Another,—Adiakkal by name, was a child-widow about ten years old. Awkward and dull, sick much of the time, she always loved to hear of Jesus. She became very ill and was a great sufferer for weeks but never complained. One day she sent word to me that she thought she should die, and that she was afraid. I had her brought to the verandah and seating myself near by I put my hand on her and said:—'Why are you afraid? Did you forget that Jesus loves you, and is ready to take you as soon as you leave this body, if you trust Him?' She answered 'I know He loves children,—He died for me.' I then said—'Ask Him to take you home to be with Him.' She began to pray,—'Jesus receive me,'—'Jesus take me'—'Jesus forgive me,'—'You have taken thousands to that beautiful place'—'You took Miss Etta, —Please take me,' and suddenly turning toward me—'I am not afraid now,—let them take me back to the room.' Soon after she died and was received, I doubt not, by her loving Saviour."

Mrs. Washburn says:—"At the closing up in March of the Pasumalai Nursery, which had been in operation since November 1877, there were with us 106 children. As the time had expired for which relief grants had been given, it was necessary to send home all whose friends could be discovered. Of those remaining Mr. and Mrs. Chandler of Palani kindly took sixteen and for a few others we arranged a partial support in places where they would receive kind

care and treatment, leaving a number in the orphanage which has averaged forty-five—one half of whom are girls. Of this number we have supported, during the year, five or six of the more advanced boys in the Tirumangalam Boarding School, and the largest girl, in the Madura Girls Boarding School. One of the boys is in the printing office learning the printer's trade, and one is learning the tailor's trade. Another, of the carpenter class, knew something of the use of tools when he came. He has worked with a village carpenter, who has done many jobs for us, and now he is supplied with a set of tools that he may work independently by himself. The boys have also had work given them in the garden mornings and evenings. Most of them, however, are of such an age that if they are to have any education they should now be in school. But we expect as soon as they are advanced enough that they will be put to such trades and employments as they seem best fitted for. The girls, though small, assist the matron in cooking, pounding their own grain, gathering fuel, bringing water, &c.

"In the early part of October a little boy and girl who remained unclaimed after the famine and who had been supported for sometime by Government were sent to this orphanage and are now with us. Four little children died about the beginning of the year. With the exception of a few cases of ulcers the general health of the children has been good.

"We have observed a growing conscientiousness and faithfulness that has pleased us. There were occasional complaints in previous years when the crops near us were ripening that the nursery children came and stole the cholam heads; but this year we have heard it mentioned as a matter of surprise that they did not do it, which of itself is a noteworthy testimony in as much as many of them, as heathen, would habitually do such things.

"One of the largest boys was admitted to the communion a few months since and several others have expressed a wish to be received.

"In accordance with the kind offer, last year, of the Madras Bible Society to give Bibles and Testaments to the orphan children who learned to read before September first we sent in the names, of thirty-nine children. The number would have been considerably

larger had all the children remained who studied to obtain them.

"Before closing what we have to say of the orphanage at Pasumalai we desire to to express our thanks to the Friendless Children's Protection Society, Madras, for the aid which has enabled us to keep up the orphanage with its present number of children; and also for the unexpended balance of the Relief Committee which was made over to us; as also for the kind assistance of the President and Committee of the Madura Relief Fund, without whose encouragement and aid the orphanage would not have been undertaken.

"After providing for as many of the children as we could among their own friends, and finding employment for others, we still have forty, most of whom are below the age at which children can earn their livelihood, whose clothing, food and instruction in school are to be provided for. For these children thus providentially brought under our care, we would be speak of those interested in the welfare of the fatherless and the orphans, such assistance as they can give us."

Itinerancy.

Evangelistic work of this kind has been carried on in all the stations more or less. Sometimes accompanied by the missionary, sometimes alone, the pastors and catechists carry on the work principally among the heathen, but occasionally in the neighborhood of some Christian village with a view to inspire courage and enthusiasm.

Mr. Washburn says:—"In each of the two vacations itineracies were carried on among the villages of this station district. The great annual feast at Madura, occurring in vacation, offered excellent opportunities for preaching and selling books. The same is true of the feasts at Sikkandamalai which occur both monthly and also annually. These have been more and more largely attended by worshippers, holiday makers, and traders as the times have gradually become better. It is not possible for me, nor perhaps for any one, to estimate the effects of the famine and relief

upon the minds of the people, but it is apparent that the Madura silk weavers—a class who suffered the extremes of famine distress, and who as a northern race are the special votaries of Subramanian, the divine physician worshipped in this mountain, have crowded in increasing numbers the feasts held here. A part of this devotion is a rebound from the dull scrimped wretchedness and joyless years of the famine, and a part is probably due to religious devotion. But, notwithstanding this, it is equally certain that from decade to decade, if not from year to year a growing intelligence may be found in the people at the feast: more are to be found who have ceased to rub the sacred ashes, a friendlier disposition, and a greater interest in Christian tracts and books. Twenty years ago no books or tracts were sold at the station; ten years ago the sales were less than five rupees worth; this year, of the Rs. 64 which was received for books sold, a large part was taken at these feasts."

Mr. Herrick writes thus of the itineracy and of his methods of work, while in camp:—"The general prevalence of fever in the early part of the year, from which several of the helpers or members of their families suffered, prevented the execution of plans formed, and hence some parts of my station have not been visited during the year. I have always been accustomed when on an itineracy to engage personally in preaching, as well as to direct others. My general plan of work is as follows:—All assemble at dawn of day and unite with some one of the number in prayer. All then go in companies of two or three to villages previously designated. Toward the middle of the day, all assemble again, read in turn from some portion of the Bible, agreed upon at the outset, give and hear reports of the morning's work, sing a hymn and unite in prayer. At 3 P.M. all meet again, agree upon villages to be visited by different companies, offer prayer, and go 'forth to sow.' In the evening another and more formal meeting is held. After reports of work, one of the number, appointed before-hand, conducts a short service, reading and expounding a portion of Scripture. Prayer closes the service and the labors of the day.

"On the Sabbath we always have a formal service as if we were together with others in a church. On this occasion I usually preach myself. No labors in which I engage are pleasanter to me

than these. None I believe more profitable to the persons engaged in them, to say nothing of those, in whose behalf, the work is undertaken."

Street Preaching.

Mr. J. S. Chandler writes:—"My plan for street preaching is to take all my helpers with me when they are together at the monthly meeting, and going to the open space in front of a village official's house, there take my turn with others previously appointed in preaching on some subject selected before-hand. This is always in the evening. My method is to choose a lyric, for each stanza of which an appropriate passage of Scripture is also previously arranged. Before the time of preaching some one is selected to present the truth suggested by each stanza and its appropriate Scripture, and a choir of boys is chosen to aid in singing the lyric itself. The service then consists of a lyric or two to attract the people, the alternate singing of the stanzas and preaching, another complete lyric, a final appeal, and a prayer."

Mr. Herrick says on this subject:—"I have lately engaged less in what is strictly termed 'street preaching' than formerly because of insufficient strength rather than because of any lack of confidence in this mode of labor. My usual custom when at home is to go at least once a day to some neighboring village or into the streets of this village to make known the Gospel. I often take hand-bills or tracts in my hand and walk in the high-way both for exercise, and to speak to persons whom I may meet. I sometimes go into houses, and sit down and read or speak to the members of families. Words kindly spoken to children will often not only interest them but their parents also. Not long ago when I was speaking to some children in a street of Mohammedans, I over-heard a woman say,—'He loves the children and they love him.' Parents are generally kindly disposed towards those who manifest an interest in their children.

"I find this kind of labor pleasant, and though not easy, yet less difficult than formerly when people were more inclined than now to make opposition and interrupt the speaker with vain questions.

I believe that many, though lacking strength to come out from among their heathen relatives and neighbors, and 'be separate,' have yet much more confidence in Christianity than in their own religion. A short time ago a merchant in Mallaukinaru, having completed and being about to open a new bazaar, invited the pastor and other Christians to hold a prayer meeting in it before formally opening it for business. The great want, it seems to me, throughout the district is the Spirit of God to operate upon those who willingly listen to the truths of His word."

Medical Department.

Of the Medical work in our mission district Dr. Chester reports as follows:—"In speaking of this work, from year to year, little can be said that is new or different from previous statements. And as it seems desirable to keep a record of the amount and character of the work performed, for permanent reference, this must always have the dulness of a statistical table. This detail of cases, however, will only be given of the dispensaries at Madura and Dindigul.

"In the Madura Mission Dispensary the total number of cases treated has been 25,086, of which 15,754 were new cases or those coming for the first time. While most of the patients have been residents of the town of Madura, they have come, in addition from 293 different villages. Of the new cases there were 7,153 medical, 7,370 surgical, and 1,231 both medical and surgical. Of these there were 165 Europeans, 299 Eurasians, 3,117 native Christians, 2,449 Mohammedans and 9,724 Hindoos. There were under six years of age 1,329 males and 988 females; between six and twenty-one, 2,913 males and 2,252 females; over twenty-one years of age 5,090 males and 3,182 females.

"As in the previous year, the cases of women and young children were, with but few exceptions, turned over to Mrs. Capron and seen in a room quite distinct from the other part of the dispensary. This, enabling the women to come quite by themselves, for medical treatment, has brought many Mohammedans and those from special castes, who would not otherwise have come to the

dispensary. And the acquaintance, thus gained, of many women from the most respectable native families in the town, has enabled Mrs. Capron to visit them at their houses and thus greatly extend her influence for good. Her regular visits of this kind, in the afternoons, which have been received with marked attention and gratitude, have been filled with incidents of interest.

"There has been less fever, than last year, and but few cases of cholera. But the poverty and continued distress among a large part of the people has been evident from the numerous cases we have had of anæmia, and dropsy depending on anæmia. Cases of skin diseases have been numerous, and ulcers, many of them large and of long standing, have been more prevalent than for years. We have also had a large number of cases of guinea worm.

"Many patients have been visited in the houses within the compound of the dispensary, and the neighborhood adjacent. But we greatly need a few small houses, on the dispensary ground, which could be used exclusively for in-patients. Often, patients come from villages where there are Christian congregations, cases which need to be a week or more under observation, but for whom there has been no accommodation. From an unavoidable delay in securing medicines from Madras, for the Local Fund Branch Dispensaries located in towns where we have a resident missionary, both the mission dispensary at Madura and Dindigul shared in supplying the medicines most urgently required.

"Though last year was an exceptional one, on account of the great prevalence of fever, giving us, in the Madura Mission Dispensary, over 3,000 more new cases than in 1877, yet in the year under review there were 286 more cases than even then, which speaks well for the popularity of the dispensary and the faithfulness and kindness of the hospital assistants. The head assistant, and two others who have aided him in prescribing and compounding, were members of the last class, leaving the Madura Local Fund Board's Medical School, Dindigul. Six others, of this same class, are in charge of branch dispensaries in the Madura District.

"We acknowledge, with gratitude, the grant for another year from the Madura Municipality, of Rs. 300 towards the expenses of the dispensary. As in past years it has been of signal service."

Dindigul Dispensary.—"Here, with a much smaller town than Madura to supply patients, and with a corresponding diminution in the total of cases treated, we have those coming from 648 different villages, which fact alone marks the difference in the work of this and the Madura Mission Dispensary. As a large number of patients come from villages from three to sixteen miles distant, more have to be taken into the hospital as in-patients, and to most of the others a supply of medicine to last from four to ten days has to be given.

"There have been 228 in-patients. The increase over last year, in the new cases treated, was 662. The number of cases of operations varied but little from last year. The diseases treated were of the ordinary type, those of skin diseases and of ulcers being unusually large. During the entire year we have had many cases of intermittent fever but not nearly so large a number as in 1878. Many pages of this report could be filled with facts of interest connected with special cases we have had to treat, of successful operations, of gratitude evinced by patients, and of incidents going to prove the power of a mission dispensary, where faithful work and kindness to the patients make it popular, but we are constantly warned that only just so much space will be granted us and so can but dwell on the prominent features of the work.

"The Dindigul Dispensary has had the services, as usual, of the students in the medical school, for compounding, dispensing and the general care of the in-patients in hospital. The medical students have had the advantage of clinical instruction, of studying special cases in the hospital, and of assisting in many minor operations among the out-patients.

"A new class of ten students joined the medical school in October, one, which already promises well. On the whole the medical students have been faithful in their work and studious. Some have disappointed us in their want of application and industry. Two have been dismissed for incompetence.

"The Assistant Superintendent of the medical school, Mr. O. W. Jones, has not spared himself in his efforts for the good of the school. In addition to his regular lectures and classes he has assisted in clinical instructions in the dispensary and hospital

and aided the students most kindly in their dissections. The native assistant, P. Solamalai, has made himself most useful and proved that he has made good use of the opportunities he has had for study in our school.

"The number of cases treated by the three trained native midwives, connected with the dispensary has been fifty-three less than formerly from the fact that the one working exclusively in the villages has been loaned, for a portion of the year, to the Madura Mission Dispensary to make good the loss by death of a very efficient and valuable trained native midwife, who was assisting Mrs. Capron. The services of the matron of the women's hospital have been most kindly appreciated by some of the mission families. There have been in the hospital a number of cases requiring operations.

"The head assistant of the dispensary, R. P. Vethakannu Pillai, and the second assistant, G. S. Thangam have in addition to their usual duties in the dispensary, had the general oversight of the medical students, while on duty at the dispensary. With so many in the compounding room, and for a portion of each year with some who have to begin at the A. B. C. of dispensary work constant watch and care have to be exercised, to keep the whole machinery in good working order. I am most happy to commend them for their pains-taking and faithfulness. With many things to attend to outside of the dispensary and medical school I could not carry these on without real interest in work, hearty cooperation, and faithfulness on the part of my assistants.

"For the kindness of the Local Fund Board and Municipality in continuing their generous grants to the Dindigul Dispensary, and for the noble donations of very kind friends among the civilians, as also the kind gifts of native friends, I would express my sincere thanks and gratitude. The amounts and names of the donors will appear in the Appendix of this Report.

"The number of new cases for the year under review has been 9,780 and the total of old and new cases 17,433. Of the new cases noted there were 4,479 medical, 4,355 surgical and 880 both medical and surgical. Of these there were 102 Europeans; 171 Eurasians; 2,218 Native Christians; 1,160 Mohammedans and 6,219 Hindoos. There were, under six years of age, 1,308 males

and 1,000 females; between six and twenty-one, 1,428 males and 1,229 females; over twenty-one years of age, 3,253 males and 1,652 females."

Branch Dispensaries.—"There have been in operation during a portion or the whole of the year branch dispensaries at Melur, Manamadura, Vedasentore, Tirumangalam, Battalagundu, Tirupuvanam, Mandapasalai, and Pasumalai. I have not made up a total of cases treated in these dispensaries because some of them have been working only a part of the year, and none of them have as yet received their expected supply of instruments and medicine. It is probable that these will be received at Dindigul and distributed early in January, and another report will show just how much work has been done in the year. By the kindness of the Madura Local Fund Board a grant of instruments and a monthly grant of medicines has been made to the branch dispensaries at Tirumangalam, Tirupuvanam, Battalagundu and Mandapasalai, the mission paying the wages of the hospital assistant in charge. These dispensaries have already, even with the limited stock of medicine I have been able to supply to them, been highly appreciated by the people. But it is my hope that they will do much more to commend themselves to the public during the next year. The medical work at Pasumalai is increasing yearly, and Mr. Mathuranayagam has been most kind and faithful in his care not only of the catechists and their families, the students in the seminary, and the children in the orphanage, but of the people coming to the dispensary from the villages. He, too, has received but a limited supply of medicine, though I hope to be able to do more for him another year."

Mrs. Capron says of her work through the Madura Dispensary: "The number of prescriptions written during the year has been six thousand one hundred and twenty-six. Of these, three thousand three hundred and eleven were for new cases. The indirect influence of these morning hours in this dispensary, I value. It affords large opportunities for making acquaintances, and a place where any who wish to make a little call may find me. In April I lost by death my first assistant. She was most kind and patient to all who came, and a valuable helper. Her place is temporarily,

supplied, through Dr. Chester's kindness, by one of his own trained female assistants who is doing excellent service. The work done here for souls, is seed by the way side and one cannot always report even prospects of harvests."

The Native Evangelical Society.

The many friends of this native home missionary association know and regret that it was obliged to close its last financial year under embarrassment. Such, will be glad to know that during the year just closing this debt has been entirely removed. The needs and just claims of the society have been presented to the native church, during the year, by the various missionaries at their stations, and an appeal was also made to the catechists and other native agents of the mission gathered at Madura, in September. The response has been fully sufficient to meet the exigency and to encourage the society in its work. It is hoped the native church will rise to its privilege, and meet, from year to year, the obligation it put itself under in forming this missionary society. Several pastors who received aid from the society in 1878 have not been aided during the present year, their churches assuming their entire support. Several new churches are spoken of as likely soon to be formed, and the hope is entertained that the contributions to the treasury of the society may be so generous as to enable it to enter, in the near future, upon new and enlarged fields of labor.

Widows Aid Society.

The membership of this society is now 155; this comprises seventeen pastors, seventy-nine catechists, thirty-four teachers, six medical assistants two other mission agents and seventeen not connected with the mission.

Twelve families are now drawing pensions, nine widows and three families of orphans. In the membership are not less than 308 children eligible to the aid of the society in case of the death of one or both parents.

Training Institution at Dindigul.

The Christian Vernacular Education Society's Training Institution in Dindigul has done its share of work during the past year in training our teachers.

For the larger part of the year it was under the supervision of Dr. Chester but within two months the new principal, J. E. Evans, Esq., has arrived and taken charge, and it promises to maintain its past reputation.

Conclusion.

In summing up the work of the year, we rejoice in the manifest blessing of God upon our labors as a mission. We record with thankfulness the increase and progress in the several departments of our work, and we look forward hopefully to the new year upon which we are entering.

With the Holy Spirit's blessing, our work like the ocean tide shall rise higher and higher, till in the fullness of times "the knowledge of the Lord cover the earth as the waters cover the sea."

Thankful acknowledgement is made in the Appendix to those friends in this country and abroad who have aided us in our work. May the number of those who know the sweetness of aiding in the Master's work, grow from year to year.

Statistical tables are also added in the Appendix.

APPENDIX.

DONATIONS.

The following donations, received by those under whose names they are severally specified, are thankfully acknowledged.

Mrs. W. B. Capron.

For Education.

		Rs.	A.	P.
Mrs. H. J. Stokes		90	0	0
Mrs. E. A. Kent, New York City.,	U. S. A. ...	60	0	0
Ladies Union Mis'sy. Society, Boston, Mass.,	„ ...	60	0	0
"Poor Mothers," Boston, Mass.,	„ ...	26	0	0
Miss Grace Simpson, Boston, Mass.,	„ ...	60	0	0
Rev. H. Horsley		25	0	0
Rev. T. S. Burnell		10	0	0
Sabbath School, Falmouth, Mass.,	„ ...	60	0	0
Mrs. P. Jenkins, Falmouth. Mass.,	„ ...	20	0	0
	Total...	411	0	0

Rev. J. E. Tracy.

S. S., South Williamstown, Mass.,	U. S. A. ...	70	15	4
J. T. Thaw, Pittsburgh, Pa.,	„ ...	121	2	2
Dr, Hussey, Pittsburgh, Pa.,	„ ...	121	2	2
Broadway S. S., Norwich, Conn.,	„ ...	71	8	01
Mrs. H. A. Sanderson's S. S., Class, Denver, Col.	...	92	6	4
Miss L. Nevin Pittsburgh, Pa.,	U. S. A. ...	119	8	0
Through Geo. H. Tracy, Colchester Conn.,	„ ...	64	8	0
Buckingham S. S., Norwich, Conn.,	„ ...	116	5	9
Miss M. A. Tracy, Norwich, Conn.,	„ ...	56	7	6
S. S., Williamstown, Mass.,	„ ...	56	4	0
	Total...	890	4	1

REV. J. E. CHANDLER.

For Educational Work.

		Rs.	A.	P.
Rev. E. Webb		20	0	0
Miss Porter's young ladies, Farmington, Conn., U. S. A.		312	3	11
Wellesley Missionary Society for a Scholarship, Wellesely Mass., U. S. A.		239	10	6
Miss F. Brown, Cazenovia, New York,	U. S. A....	50	0	0
Miss E. Davenport, New Haven, Conn.,	,, ...	56	10	2
Mrs. Hayes, Boston, Mass., ...	,, ...	30	0	0
Mrs. Childs' S. S. Class, Montreal, Canada	...	46	0	0
	Total...	754	8	7

For Orphanage.

Friendless Children's Aid Society, 1879	...	303	0	0
Miss F. Brown Cazenovia, New York,	U. S. A....	30	0	6
Mrs. J. C. Cleaveland, Newburyport, Mass.,	,, ...	110	0	0
Mrs. Shaw, Boston, Mass.,	,, ...	13	3	4
Rev. H. Hazen, Spencer, New York,	,, ...	45	0	0
Mrs. Helen McGregor, Kamptee, India	...	50	0	0
Rev. T. S. Burnell, Melur,	,, ...	12	0	0
Mrs. Burnell	,, ...	8	0	0
A. F. Sealy, Esq., Cochin,	,, ...	10	0	0
Mrs. Sealy	,, ...	1	0	0
Mrs. Minor, Battalagundu,	,, ...	1	0	0
Miss Mandeville, Chitoor,	,, ...	4	0	0
A Stranger	,, ...	2	0	0
A portion of the Mansion House Fund for Palani Orphanage	...	998	8	0
	Total...	1,587	11	10

REV. JOHN S. CHANDLER.

Friendless Children's Aid Society, through J. Sturrock, Esq.	..	72	11	8
First Congregational Church Sunday School, New Haven, Conn.,	U. S. A. ..	57	10	0
Friends, through Rev. J. T. Noyes ..	...	50	0	0
Wellesley College Missionary Society	...	40	0	0

	Rs.	A.	P.
Rev. T. S. Burnell, Melur	15	0	0
Mrs. J. E. Chandler, Palani	10	0	0
Total...	245	5	8

REV. J. P. JONES.

From Sunday School Girls Missionary Society Hudson, O.	64	11	0

REV. J. HERRICK.

For Church Building.

Rev. G. T. Washburn	10	0	0
Mr. T. J. Malacca...	10	0	0
Total...	20	0	0

REV. W. S. HOWLAND.

For Sevalpatti Church Building.

Rev. G. T. Washburn	25	0	0
Rev. J. H. Williams, Marblehead, Mass., U. S. A.	20	0	0
Mrs. W. B. Capron	19	0	0
Rev. W. W. Howland, Jaffna	5	0	0
Rev. J. E. Tracy	5	0	0
Rev. G. H. Gutterson	5	0	0
Miss S. R. Howland, Jaffna	5	0	0
Miss M. S. Taylor, for lamps	24	0	0
Rev. T. S. Burnell	7	0	0
Rev. J. S. Chandler	5	0	0
Rev. J. Herrick	5	0	0
Rev. W. W. Howland	5	0	0
E. Turner, Esq.	5	0	0
C. W. W. Martin, Esq., LL.D.	5	0	0
Doctor Y. Antony	3	0	0
J. Lourie, Esq.	1	0	0
Total...	75	0	0

For Arupukottai Church Building.

Rev. Chas. Sumner, Monson, Mass., U. S. A. ...	29	4	4
Rev. J. H. Williams, „ „ ...	20	0	0

	Rs.	A.	P.
Rev. M. Eames	6	0	0
Rev. W. W. Howland, Jaffna	5	0	0
Total...	60	4	4

For Boys School.

Miss E. Darling, Dedham, Mass., U. S. A. ...	20	0	0

Rev. Geo. T. Washburn.

For Education.

H. Sedgwick, Esq., Lenox, Mass., U. S. A. ...	5	0	0
Cong. Sunday School, „ „ „ ...	158	0	0
Friends in Lenox and elsewhere for the Washburn Scholarship, ...	1,000	0	0
Total...	1,163	0	0

For Orphanage.

D. Wolcott, Esq., Madison, Wis., U. S. A. ...	10	0	0
Friendless Children's Aid Society	224	3	10
Portion of Mansion House Fund	1,199	10	0
Final Balance from Madura Relief Fund ...	282	0	7
Total...	1,615	14	5

Rev. J. T. Noyes.

For Education.

Miss Emma Buck, Orland, Me., U. S. A. ...	42	7	4
"Tyler Mission Circle," Newburyport, Mass., U.S.A.	59	8	0
Sunday School, Windham, Conn. ... „ ...	47	0	0
Charlie and Luella Warne, Iowa, U. S. A. ...	6	1	8
A Friend, through H. Gompertz, Esq. ...	5	0	0
Mrs. Rundall, Trichinopoly	5	0	0

For Church Building.

F. M. Parker, Esq., Peremeid	20	0	0
J. Beechly, Esq., „	5	0	0
Miss Crawford, „	10	0	0
J. H. Garstin, Esq., C.S.I.	13	0	0
Rev. G. H. Gutterson	2	0	0
Mr. Fonceca, Periakulam	5	0	0

	Rs.	A.	P.
Periakulam Zemindar	2	0	0
„ Dresser	4	0	0
„ Tahsildar	0	4	0
„ Shroff	1	0	0
„ Revenue Inspector	1	0	0
„ 2nd Post Office Clerk	1	0	0
Total...	229	5	0

Miss M. S. Taylor.

Miss H. S. Ashley, Chicago, Ill. ...	U. S. A. ...	20	0	0
Dr. Geo. Cornell, Youngstown, O. ...	„ ..	20	0	0
Miss L. P. Bentley, Painesville, O. ...	„ ...	40	0	0
Friends in Claredon, O. ...	„ ...	24	12	0
Total...		104	12	0

Rev. J. Rendall.

P. P. Hutchins, Esq., Subscription to Madura Mission	125	0	0
Mr. Pitkin, Boston, Mass., U. S. A.	20	0	0
Madura Band, New Haven, Conn., through Mrs. D. F. Skinner, for Girls' Boarding School ...	370	6	8
Collections through Mrs. Penfield for G. B. School...	44	0	0
Dr. Y. Antony, for G. B. School	52	0	0
Payson Sunday School, Illinois, through J. K. Scarborough Girls' Boarding School	50	0	0
J. M. Cresson Dickey, Esq., U. S. A. ...	96	0	0
Total...	757	6	8

For Rev. J. Cornelius.

T. M. Horsfall, Esq.	24	0	0
J. W. Jackson, Esq.	15	0	0
M. French, Esq.	12	0	0
Mrs. M. G. Moss	12	0	0
J. A. Hickey, Esq.	12	0	0
J. Combes, Esq.	10	0	0
J. Y. Fullerton, Esq.	12	0	0
Dr. H. King	10	0	0

	Rs.	A.	P.
Mr. Fonceca	10	0	0
Mr. Hensman	9	0	0
L. G. Pitt, Esq.	6	0	0
Mrs. W. B. Capron	6	0	0
Miss H. Rendall	6	0	0
H. B. Hutchings, Esq.	10	0	0
C. W. W. Martin, Esq., LL.D., C.S.	9	0	0
Mrs. M. Scott	4	0	0
A Friend	3	0	0
Dr. Wilkins	2	0	0
A Friend	2	0	0
R. Arbuthnot, Esq.	3	0	0
Capt. Hodgson	2	0	0
Kishtnamachariar	15	0	0
Alegerrysawmy Naidu	12	0	0
Mootiveru Pillai	12	0	0
Mooniappa Pillai	9	0	0
Soondrum Sastry	8	0	0
Chinnasawmy Pillai	6	0	0
Mr. Aseervatham	5	0	0
Vijiarageveln Naidu	4	0	0
Sooprayelu Naidu...	4	8	0
M. R. Ry. Kishtnasawmy Row	3	0	0
Sithambram Pillai...	3	0	0
Dhorasawmy Iyer	2	0	0
Samboo Iyer	1	0	0
Total...	263	8	0

REV. A. G. ROWLAND.

A friend to Missions	24	0	0
P. P. Hutchins, Esq., C.S.	14	0	0
H. B. Hutchings, Esq.	20	0	0
Major F. Kilgour	6	0	0
Dr. H. King	10	0	0
Major Clay	4	0	0
J. B. Hodgson, Esq.	3	0	0

	Rs.	A.	P.
T. J. H. Wilkins, Esq.	14	0	0
R. Thomson, Esq.	24	0	0
W. Nice, Esq.	12	0	0
C. J. Knox, Esq.	4	0	0
J. Y. Fullerton, Esq.	6	0	0
G. Chamberlain, Esq.	5	0	0
A. Macaulay, Esq.	5	0	0
Miss H. S. Rendall	12	0	0
J. French, Esq.	12	0	0
S. J. Fewkes, Esq.	12	0	0
J. Coombes, Esq.	15	0	0
J. Jackson, Esq.	7	0	0
Mrs. M. G. Moss	12	0	0
Mrs. G. Scott	4	0	0
Mr. R. B. Arbuthnott	8	0	0
Mr. J. Perkins	6	8	0
Mr. J. Woolridge	8	0	0
Mrs. J. Douglas	8	0	0
Mr. R. Whalley	4	0	0
Mr. Hensman	12	0	0
Total...	271	8	0

REV. E. CHESTER, M.D.

For the Dindigul Dispensary and Women's Hospital.

Madura L. F. Board Dindigul Circle	1,368	0	0
Dindigul Municipality	455	0	0
Joint grant of L. F. Board and Municipality for medicines	500	0	0
E. E. Glazier, Esq.	150	0	0
A Friend	150	0	0
C. W. W. Martin, Esq., LL.D., C.S.	100	0	0
Chas. Kough, Esq., C.S.	100	0	0
Rev. H. Horsley	50	0	0
George Vans Agnew, Esq.	50	0	0
George Anderson, Esq.	25	0	0
J. Murdoch, Esq., LL.D.	25	0	0
Col. R. Beatty	20	0	0

	Rs.	A.	P.
C. Taylor, Esq.	20	0	0
Geo. S. Hickey, Esq.	20	0	0
C. Cooper, Esq., M.D.	20	0	0
Standard Life Assurance Co.	16	0	0
Church of England Assurance Institution	15	0	0
Three friends	20	0	0
Mr. Gager	10	0	0
Dindigul Munsif Court Officers and Vakils	70	0	0
Native friends and patients	16	0	0
Dispensary Charity Box	11	10	0
For the Madura Dispensary.			
Madura Municipality	300	0	0
Mrs. Jackson.....	12	0	0
For Mrs. Chester's Girls' School.			
Mrs. Glazier.....	100	0	0
A Friend	85	0	0
Chas. Kough, Esq., C.S.	20	0	0
Mrs. Kough	20	0	0
Mrs. Sealy	10	0	0
Mrs. C. Scott	20	0	0
A Native Christian Woman	10	0	0
For Evangelistic Work.			
E. E. Glazier, Esq.	150	0	0
A Friend	50	0	0
Total...	3,988	10	0

TABLES.

No. I.

Evangelical and Pastoral Statistics.

Congregations.

Name of Station.	When first occupied.	Native Agency.				No. of Villages in which are Christians.	No. of Congregations.	No. of Men in Congregations.	No. of Women in do.	No. of Children in do.	Total in do.	Gain or Loss in do.	Births in do.	Deaths in do.	Marriages in do.	Average Sabbath attendance.	No. of Men able to read.	No. of Women do.	No. of Children do.	Amount raised by Churches and Congregations.								
		No. of Native Pastors.	No. of Catechists.	No. of Readers.	Total of Native Agency.															For local purposes.			For other purposes.			Total.		
																				Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Madura	1834	2	11	2	15	25	16	251	322	356	929	19	27	19	15	746	180	142	191	885	0	1	177	12	0	1062	12	1
Dindigul.....	1835	2	11	3	16	47	20	452	365	514	1331	136	30	32	8	869	264	74	125	346	15	2	63	6	0	410	5	2
Tirumangalam.	1838	1	16	1	18	51	24	404	370	512	1286	—48	27	27	13	831	196	63	112	373	2	11	66	14	3	440	1	2
Tirupuvanam...	1839	...	10	...	10	17	15	128	173	184	485	39	11	12	1	357	32	17	39	33	10	11	72	13	0	106	7	11
Pasumalai	1845	3	1	...	4	3	2	96	36	114	246	18	14	3	2	200	89	24	54	121	0	0	89	5	0	210	5	0
Periakulam ...	1848	4	22	...	26	40	36	586	667	1120	2473	-95	45	64	19	1510	198	74	156	761	8	10	163	4	0	924	12	10
Mandapasalai ..	1850	3	27	1	31	85	47	767	709	927	2403	149	52	70	14	1484	272	72	103	192	5	5	423	11	2	616	0	7
Battalagundu .	1857	2	9	1	12	35	17	232	233	480	945	-102	43	15	9	382	84	53	87	106	14	3	257	4	4	364	2	7
Mélúr	1857	...	2	...	2	10	6	26	26	51	103	—3	2	2	...	60	20	10	12	35	11	4	14	1	4	49	12	8
Pulney	1862	1	6	1	8	15	12	145	191	315	651	-85	16	7	5	442	42	25	54	40	13	8	67	13	10	108	11	6
Manamadura...	1864	...	11	...	11	12	11	85	82	118	285	53	9	6	1	183	32	22	25	60	2	4	30	0	0	90	2	4
Total...	...	18	126	9	153	340	206	3172	3174	4691	11137	81	276	257	87	7064	1409	576	958	2957	4	11	1426	4	11	4383	9	10

No. II.

Evangelical and Pastoral Statistics.

CHURCHES.

NAME OF STATION.	Number of Churches.	Added by profession this year.	Of whom baptized in Infancy.	From Romanist.	From Heathen.	Added by letter from other Stations.	From other Missions.	Restored to Church Privileges.	Dismissed to other Stations.	Do. to other Missions.	Suspended from Church Privileges.	Excommunicated.	Struck from Church Records.	Deaths.	Now in good Standing.	Gain or Loss.	Remain suspended from Church Privileges.	Received by profession from the first.	Children baptized this year.	Baptized persons in the Congregations not Communicants.
Madura	3	33	6	18	9	24	10	1	17	3	4	2	...	12	417	30	...	614	26	284
Dindigul	2	25	10	14	1	14	1	2	23	2	4	...	2	7	291	—36	4	393	24	490
Tirumangalam	2	8	4	...	4	10	3	..	1	1	3	...	3	2	204	11	3	273	20	234
Tirupuvanam	1	9	2	3	4	2	...	...	3	...	...	...	...	2	80	6	...	105	5	54
Pasumalai	1	10	8	2	2	11	...	1	10	3	2	...	...	...	99	7	2	245	6	103
Periakulam	7	39	3	8	31	23	10	5	10	3	10	...	4	18	431	32	26	585	55	527
Mandapasalai	9	76	12	1	63	3	9	10	2	1	3	...	1	8	435	83	4	804	60	424
Battalagundu	5	30	2	10	18	8	1	1	14	...	...	5	...	6	314	15	9	353	55	253
Mélúr.....	1	...	...	...	...	2	...	...	...	...	...	...	...	1	28	1	...	43	2	36
Pulney	1	7	2	...	5	...	5	...	...	...	3	1	...	1	86	6	3	109	7	61
Manamadura.....	1	5	...	...	...	6	3	...	...	1	...	...	...	1	41	11	...	...	9	3
Total...	33	242	49	56	137	103	42	20	80	14	29	8	10	58	2426	166	51	3524	269	2469

Evangelical Statistics.

Name of Station.	Itineracy.									Book Distribution.						Village Churches and Pastors.									
	No. of Itineracies.	No. of Encampments.	No. of Missionaries.	No. of Helpers.	No. of days' labor of Missionary.	Do. of Helpers.	Days of Encampment.	No. of Villages visited.	No. of Hearers.	Bibles sold and distributed gratuitously.	Testaments do.	Scripture Portions do.	Tracts. do.	C.V.E.S. School Books and other Books.	Received for books sold.	Names of Village Churches	When organized.	Pastors' Names.	No. of Congregations.	No. of Communicants.	Added this year.	Children baptized this year.	Deaths this year.	Subjected to Church discipline.	Amount raised for Church expenses and other purposes.
															Rs. A. P.										Rs. A. P.
Madura	..	..	..	..	..	..	..	..	..	25	19	195	10,970	3,328	240 5 3	Pasumalai	1845	A. Barnes	246	99	21	6	3	2	210 5 0
Dindigul	6	11	..	6	..	300	50	415	17,236	16	3	518	6,618	1,098	88 5 10	Mandapasalai	1850		353	85	14	3	14	1	230 2 8
Tirumangalam	2	9	..	12	..	113	18	171	6,062	17	8	271	5,574	767	52 8 4	Mallankinaru	1855	G. Vethanayagam	520	80	6	8	1	3	147 0 7
Tirupuvanam	4	11	..	10	..	22	22	208	4,373	11	11	59	5,332	776	55 9 10	Paralachi	1855		75	24	5	1	..	..	33 13 11
Pasumalai	2	7	..	11	..	107	13	42	5,440	37	9	383	10,773	873	64 12 5	Velanurani	1855	D. Christian, Ag.	160	37	7	4	6	2	15 5 7
Periakulam	6	17	1	38	8	272	39	276	22,725	26	23	157	1,446	419	27 2 4	Karisakulam, E.	1855	D. Christian	217	37	6	11	7	..	29 13 3
Mandapasalai	8	13	1	30	9	1039	27	215	12.673	16	..	138	7,200	1,180	79 6 7	Karisakulam, W.	1855	M. Eames	471	114	31	21	12	..	130 8 8
Battalagundu	9	16	2	14	2	392	55	126	7,254	15	14	223	2,626	1,920	84 15 9	Bodinaikanur	1856	E. Seymour, Ag.	178	25	..	4	..	..	32 0 0
Mélúr	1	6	1	11	5	114	13	135	3,552	2	4	66	1,815	280	10 8 7	Kambam	1856	S. Isaac	570	124	22	22	2	16	267 13 3
Pulney	4	10	2	10	12	85	21	104	3,550	14	28	235	1,307	597	40 13 6	Kottaimedu	1856	C. Williams	356	59	8	11	3	..	130 0 0
Manamadura	2	9	..	8	..	22	18	114	2,252	7	5	140	953	227	34 1 11	Kombai	1856	E. Seymour	677	81	27	12	1	6	220 0 0
																Kovilapuram	1856	S. Isaac, Ag.	279	44	7	..	3	2	48 15 7
																Kodikanal	1857	A. Savarimutthu	112	40	9	10	..	..	176 0 0
																Kanjampatti	1858	M. Eames, Ag.	176	31	7	15	11	..	19 7 8
																Dindigul	1858	J. Colton	328	130	12	10	2	..	286 0 0
																Purasalur	1858	D. Christian, Ag.	164	19	3	1	3	..	32 11 2
																Samipatti	1859	D. Christian, Ag.	105	23	13	2	..	..	46 14 10
																Sevalpatti	1859	M. Thomas	682	65	15	12	17	..	77 2 10
																Andipatti	1859	C. Williams, Ag.	301	58	2	..	5	..	50 0 0
																Madura, W.	1868	A. G. Rowland	265	126	27	16	4	..	399 11 7
																Madura, E.	1872	J. Cornelius	375	165	35	9	2	3	593 14 3
																Pulney	1872	D. Vethamutthu	122	36	5	2	..	2	22 8 0
																Pukailaipatti	1872	A. Clark	164	29	2	7	1	..	57 0 0
																Ammapatti	1872		128	51	1	5	1	..	31 3 5
																Battalagundu	1872		323	113	20	14	1	5	176 6 6
																Silukkuvarpatti	1872		203	51	2	13	1	..	81 9 7
																Pommanpatti	1876	M. Devasagayam	182	73	9	8	2	..	55 12 10
Total	44	109	7	150	36	2466	276	1806	85,117	186	124	2380	54,614	11,465	778 10 4	Chandlerpuram	1878		111	26	8	15	1	..	19 2 3

No. IV.

Educational Statistics.

Name of Station.	Seminary and Boarding Schools.																Village and Day Schools.											
	Seminary=S. Girls' Boarding School=GBS Station B'd'g. School=S.B.S.	Number of Schools.	Number of Masters.	Number of Mistresses.	Students in full Sem. course.	Do. in partial Sem. course.	Catechists in Seminary Catechist Class.	Catechist rec'd. in 1879.	Do. left in 1879.	Pupils received in 1879.	Do. left in 1879.	Do. died in 1879.	Male Pupils under instruction	Female Pupils do.	Number of Pupils from the beginning.	Number of Students of Seminary in Mission service from beginning.	Do. now employed in the Mission.	No. of Schools.	Masters.	Mistresses.	Christian Boys.	Christian Girls.	Total.	Romanist and Heathen Boys.	Romanist and Heathen Girls.	Total.	Total of Scholars.	Fees from all the Schools.
																											Rs. A. P.	
Madura	G.B.S.	1	2	3	.	-	0	-	-	14	12	...	...	51	433	...	.	17	13	8	46	66	112	147	257	404	516	280 8 0
Dindigul	S.B.S.	1																21	27	6	60	39	99	703	96	799	898	753 11 6
	G.B.S.	1	1	1	.	-	0	-	-	19	1	...	18	15	67	...	.											
Tirumangalam	S.B.S.	1	2	0	.	-	0	-	-	12	8	...	30	...	88	...	.	12	9	3	55	33	88	111	23	134	222	200 14 7
Tirupuvanam	S.B.S.	1	2	0	.	-	0	-	-	15	8	...	32	...	...	...	.	9	5	4	24	30	54	118	37	155	209	109 0 0
Pasumalai	S.	1	4	0	62	-	10	-	2	20	11	...	61					1	1	1	28	37	65	...	...	65	65	724 0 0
	W.S.	1	1											10	...	...	.											
Periakulam	...	0	0	0	.	-	0	-	-	.	...	...	...	...	...	...	.	24	13	3	145	35	180	268	3	271	451	16 7 0
Mandapasalai	G.B.S.	1	0	2	.	-	0	-	-	13	8	...	...	37	233	...	.	10	6	4	27	11	38	80	5	85	123	133 14 0
	S.B.S.	1	1	0	.	-	0	-	-	9	7	...	13	...	21	...	.											
Battalagundu	S.B.S.	2	3	2	.	-	0	-	-	26	30	2	58	55	431	...	.	12	7	5	65	29	94	31	23	54	148	262 0 3
Mélúr	...	0	0	0	.	-	0	-	-	.	...	...	...	...	...	...	.	5	5	...	5	1	6	79	9	88	94	...
Pulney	G.B.S.	3	1	2	.	-	0	-	-	19	8	2	...	44	101	...	.	8	5	1	29	23	52	131	2	133	185	30 10 0
Manamadura	G.B.S.	1	1	1	.	-	0	-	-	18	...	...	...	18	...	...	.	8	6	3	6	8	14	139	32	171	185	3 15 0
Total		15	18	11	62	-	10	-	2	147	93	4	212	230	1374	...	.	127	97	38	490	312	802	1807	487	2359	3096	2515 0 4

No. V.

Sunday School Statistics.

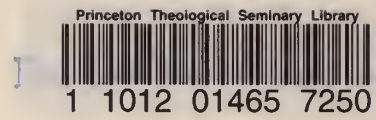
Name of Station.	Number of Schools.	Scholars from Christian Families.	Scholars from Hindu Families.	Scholars from Mohammedan Families.	Total No. of Scholars.	No. of Male Teachers.	No. of Female Teachers.	Total No. of Teachers.	Classes Taught in Vernacular.	Classes Taught in English.	Total No. of Classes.
Madura	7	331	50	6	387	22	14	36	30	6	36
Dindigul	1	85	65	15	165	14	5	19	11	8	19
Tirumangalam	2	216	10	2	228	8	6	14	14	...	14
Tirupuvanam	1	55	59	5	119	9	5	14	14	...	14
Pasumalai	1	180	3	...	183	9	2	11	11	...	11
Periakulam	17	485	...	...	485	23	10	33	33	...	33
Mandapasalai	4	518	15	...	533	20	20	40	40	...	40
Battalagundu	14	413	52	23	488	28	14	42	42	...	42
Mélúr	1	9	18	3	30	2	...	2	2	...	2
Pulney	2	153	32	...	185	5	7	12	12	...	12
Manamadura	1	34	...	...	34	3	2	5	5	...	5
Total...	51	2,479	304	54	2,837	143	85	228	214	14	228

POST OFFICE ADDRESS

OF THE

MISSIONARIES.

Rev. T. S. Burnell Mrs. M. S. Burnell	Mélúr.
Mrs. W. B. Capron...	Madura.
Rev. J. E. Chandler Mrs. C. M. Chandler	Palani.
Rev. J. S. Chandler Mrs. J. E. Chandler Mrs. J. M. Minor	Battalagundu.
Rev. E. Chester, M. D. Mrs. S. Chester	Dindigul.
Rev. G. H. Gutterson Mrs. E. W. Gutterson	
Rev. J. Herrick Mrs. E. C. Herrick	Tirumangalam.
Rev. W. S. Howland Mrs. M. L. Howland Miss M. S. Taylor	Mandapasalai.
Rev. J. P. Jones Mrs. S. H. Jones	Manamadura.
Rev. J. T. Noyes Mrs. E. A. Noyes	Kodikanal.
Rev. J. Rendall Miss H. S Rendall	Madura.
Rev. J. E. Tracy Mrs. F. W. Tracy	Tirupuvanam.
Rev. G. T. Washburn Mrs. E. C. Washburn	Pasumalai, Madura.



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